



FREEMASONRY.

*An Account of the Early History of
Freemasonry in England.*

WITH

ILLUSTRATIONS OF THE PRINCIPLES AND PRECEPTS
ADVOCATED BY THAT INSTITUTION.

BY

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To

His Grace,

William Drogo Montagu,

*Duke and Earl of Manchester,
Viscount Mandeville, and Baron Montagu of Kimbolton,
Major in the Huntingdonshire Militia,
Major-Commandant of the 1st, or Duke of Manchester's
Light Horse, and of the Hunts Rifle Volunteers,
And Provincial Grand Master of Free and Accepted Masons
of England for the Counties of Northampton and
Huntingdon.*

By Permission,

This Little Work on

Freemasonry,

is inscribed,

with profound respect, by

His Grace's

most faithful, devoted, and obedient servant,

Thomas Lewis Fox.

*3 Woodvale, Lordship Lane,
Dulwich.*



FREEMASONRY has, from the earliest ages, been considered (as indeed it ever has been) a secret society, and condemned or shunned by many on this account, being to them unintelligible, and therefore seeming dangerous ; but to those who have been admitted into its ineffable mysteries, it has afforded the greatest pleasure and delight. Many and elaborate works have been written on Freemasonry, but few can comprehend the sublime gratification it is calculated to bestow, save those who have been initiated and progressed therein.

Let it not be considered that this little work is put forth to the general public with any view of proselyting to the order of Freemasonry—far be from us any such intention ; the only object in view, is that the world in general may know the term “Brother,” among Masons, means something more than an empty name.

FREEMASONRY.

MASONRY, according to the general acceptation of the word, is an art founded on the principles of geometry, and directed to the service and convenience of mankind ; but Freemasonry, embracing a wider range, and having a more noble object in view, may, with propriety, be called a science, although its lessons, principles, and secrets are veiled in allegory, and can only be shown to the initiated. It is, however, my intention to explain so much of its precepts, principles, and lessons as may fairly be done by one of that ancient and honourable institution ; at the same time, I would wish it to be distinctly understood that in no part will be found any of the grand

secrets of our Masonic institution. I can only generally explain the origin, teachings, and principles inculcated by Masonry to those who read its meaning aright, and must leave to the imagination of my readers the advantages derivable from the full knowledge of all its mysteries and teachings.

To the establishment of Freemasonry, the world has been indebted for those splendid specimens of architectural grandeur which abound in every clime where masonry is known. Freemasonry, as is generally supposed, was reduced to rules at the building of King Solomon's Temple, but there is no doubt of its being entitled to date its origin far anterior to that period. Suffice it for the present purpose that, at that particular period, and for so stupendous a work where 113,600 Freemasons were employed, some bond of union was very desirable, and found to work most advantageously. Besides this large number of Freemasons, there were employed upon this magnificent structure 70,000

labourers or men of burden. It may here be interesting to state that the foundation-stone of this structure was laid in the fourth year of the reign of King Solomon, the third after the death of David, and the 480th year after the passage of the Hebrews through the Red Sea. The building itself was commenced on Monday the second day of the month Zif, which answers to the 21st of April, and was wholly completed in little more than seven years, on the eighth day of the month Bul, which answers to our 23d of October, being the seventh month of the sacred year, and the eleventh of King Solomon's reign. The perfection to which masonry had then arrived is well exemplified by the knowledge we have, that every piece, whether of timber, stone, or metal, was prepared far from the place where it was eventually put up, and in the whole of the absolute construction of the Temple, no other than wooden and such like tools were necessary to form the building; and, in like manner, their descendant Freemasons, in all their Lodges,

banish discord and confusion ; love and harmony, being inseparable from their assemblies—alike open to the beggar or the king, if found a true brother. But proceeding onward with masonry, we can only mention, in passing, the stupendous temples which consecrated the soils of Etruria, Ethiopia, Nineveh, Babylon, Thebes, Athens, and Jerusalem. All have fallen. Rome is one vast sepulchre—a huge sarcophagus of the mighty—the tomb of Cato—the grave of Cicero—the mausoleum of the Cæsars,—their amphitheatres and colosseums are crumbled into dust ; but the eternal mind, which first sent forth the swallow and the bee to teach our fathers the rude elements of architecture, outlives the wreck of nations, urging its mysterious flight onwards ; nothing can stop its irresistible progress, or mar its blessings to the human race.

The world at this time is covered with cities : never was architecture or masonry known to have arrived at such a pinnacle of perfection. The present course of civili-

sation is not to be thrust back or impeded ; its path is fixed by Him who has appointed the "day-spring to know its place, and the outgoings of the morning to rejoice."

Of a revolution, so fatal to the fine arts, as that on which I have now touched, there is little danger. The standard of taste in architecture, fostered and encouraged by civilisation and peace, has been effectually set up ; the caprice of the few cannot overpower the influence of the many ; nor is it likely to be lost till the same darkness, which once overspread ancient Greece and Rome, shall involve all modern Europe—an event too improbable to be apprehended but by the gloomy visionary.

The history of Freemasonry in England commences about the year 287, when Diocletian and Maximian, joint-emperors, sent their admiral, Carausius, against the Saxon pirates. Upon these being subdued by him, they joined his standard, and together defied the emperors ; thus he became emperor of the British Isle, and being a

lover of the arts, appointed Albanus, Master Mason, who built the palace of St. Albans, and fortified the town of that name.

St. Alban was not only the first Master Mason in England, but he was the first man who suffered martyrdom, he being beheaded in a general persecution of the early Christians. In 303, the Empress Helena girt the city of London with a stone wall, and after this period masonry began to be encouraged ; but in 584, the progress of architecture was greatly impeded by Hengist, king of Kent, who, in his bloody congress, murdered 300 British nobles, many of them great artists and encouragers of masonry.

Pope Gregory the First, who was a great encourager of the arts, sent Augustin and a colony of monks into Britain, who converted Ethelbert, king of Kent, and in return was made the first Bishop of Canterbury, the cathedral of which was first built in 600; in 602, the Cathedral of Rochester ; in 604, the Cathedral of London; and, in 605, the Cathedral of West-

minster : four cathedrals within the short period of five years.

The clergy at this time made architecture their study, and their Masons' Lodges or assemblies were usually held in the monasteries. In 680, Bennet, abbot of Wirral, first introduced stone and brick ; formerly wood was the chief material. Many of our ancient worthies filled the Masonic chair in succession. In 857, St. Swithun was Grand Master. In 957, St. Dunstan filled that office. Several of the Bishops of Exeter, the famous William of Wykeham, bishop of Winchester, Chicheley, Archbishop of Canterbury, Wainfleet, bishop of Winchester, Beauchamp, bishop of Salisbury, Cardinal Wolsey, and many other dignitaries, all were Master Masons.

Among the kings, were Alfred the Great, Edward the Confessor, Edward III., Henry VII., James I., during whose reign Inigo Jones planned the Banqueting House, Whitehall, the stately gallery of Somerset House fronting the Thames ;—but the architect was prevented from finishing his

work by the civil wars, in which King Charles I. was beheaded, at his own window, on the 30th January 1648.

Sir Christopher Wren was Deputy-Grand Master when the great fire of London in 1666 consumed so many houses, prisons, halls, gates, and churches. The greater portion of Sir Christopher's life was taken up in rebuilding many of the churches, and in erecting upon the place where the fire began, the voluted column or monument, 202 feet in height, which took six years in building, in consequence of the great scarcity of stone. Amongst his most conspicuous works are St. Paul's, as it now stands, Winchester Palace, the hospitals of Greenwich and Chelsea, the theatre at Oxford, and upwards of fifty churches. Notwithstanding the extraordinary merits of this man, he was turned out of his office of Surveyor-General in his old age, to make room for an arrant blockhead, who was soon after dismissed for incapacity ;—meanwhile, as Pope emphatically remarks—

“ The ill-requited Wren
Descends with sorrow to the grave.”

Foreign states were always jealous of Freemasonry,—Germany, Italy, Flanders, and Holland, having at one time united in suppressing the order. France followed the example of Holland, though many of her greatest men endeavoured to defend the Lodges.

The persecutions at Vienna, occasioned by the jealousy of the ladies of that court, who were baffled in their devices to get some of their tools and agents into the Lodges, rose to a great pitch, until his imperial majesty pacified the empress and her satellites.

The court of Rome also poured its bulls and decrees against Masons. Pope Clement issued declarations of damnation, command, prohibition, and interdict against the brotherhood, threatening them with the indignation of the Almighty, and of the blessed apostles Peter and Paul ; and these declarations were posted on the gates of the palace of the sacred office

of the Prince of the Apostles by the cursor of the Holy Inquisition.

And, even in more modern times, when civilisation and liberty were to be expected from the gradual development of the human mind, we find the envious court of Rome still pouring forth its allocutions against Freemasons; but, though virulent in the extreme, and, in the highest sense of the word, unchristianlike, there runs through the whole allocutions a vein of such absurd assertions, that any one in the least acquainted with Freemasonry in England, cannot fail to be in some degree amused at the inconsistencies it contains; but even therein, after enumerating all the attempts made by his predecessors to suppress the order, it states, "Nevertheless, these efforts of the Apostolic See have not had the success expected. The Masonic sect of which we speak has not been vanquished nor overthrown; on the contrary, it has so developed itself, that in these troublous days it exists everywhere with impunity, and carries an audacious front." And,

moreover, did it suit the purpose of Pope Pius IX. to be more enlightened and liberal than his predecessors, surely he (as a ruling sovereign, and being, as he asserts, infallible) might depute some one in whom he placed implicit confidence, to go through the ordeal, and report to him in what the order is antagonistic to truth, honour, virtue, loyalty, and benevolence; and even if he himself were to be formally initiated into the order, instead of doing him harm, it might (being duly appreciated and properly carried out) teach him one virtue at least, which, with all his infallibility, he seems most sadly to lack—I mean *charity*—and that virtue, we are taught, covers a multitude of sins. But it may be, he having no sins, by virtue of his infallibility, requires no charity. And further, in this great and vigorous allocution it is asked, “But who does not comprehend how this sect departs from the truth? What is the object of this association of men belonging to all religions and every belief? To what end

those clandestine meetings, and the rigorous oath exacted from the initiated, binding them never to reveal anything of what may be discussed?" I have elsewhere referred to the reason there may be why the secrets of Freemasonry should not be made public; but, in direct contradiction to the insinuations here and elsewhere thrown out and broadly stated, that we "have but one single thought and single end, viz., to overthrow all rights, both human and divine," I would beg to remind his Holiness, if he is not already aware, that before any Freemason can be invested with the power to rule a Lodge, or, in other words, to become a Master, he is bound to subscribe and conform to the ancient charges and regulations, some few of which I will give as specimens, showing how Freemasons "overthrow all rights, both human and divine."

You agree to be a good man and true, and strictly to obey the moral law.

You are to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

You promise not to be concerned in plots or conspiracies against Government, but patiently to submit to the decisions of the supreme legislature.

You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honourably by all men.

You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

With these few remarks upon the late allocution, we will leave the matter and proceed.

The only British monarch who ever attempted to suppress the order of Freemasonry was Queen Elizabeth, whose jealousy of her cousin's beauty, and imaginary suspicion of all around and about her, proved a severe drawback upon that happiness she might have enjoyed, surrounded as she was by a galaxy of learning

and talent, unprecedented in the annals of history.

Elizabeth having resolved on the annihilation of the craft, sent an armed force from the Tower of London to break up the annual meeting of the Grand Lodge of England, assembled at York on St John's day, 27th December 1561. But Sir Thomas Sackville, Grand Master, took special care to make her chief emissaries Freemasons, sending them back, after their initiation, to justify the institution of Masonry. The queen was satisfied, and not long after, out of compliment to Masonry, she ordered the Exchange, built by Sir Thomas Gresham, to be called her Royal Exchange.

In after times, we find that William the Third, the Duke of Norfolk, the Emperor of Germany, Frederick, Prince of Wales, the Duke of Gloucester, Henry Frederick, Duke of Cumberland, the King of Prussia, were all Grand Masters.

Their Royal Highnesses the Prince of Wales, Prince William Henry, and the Duke of York, were also initiated in 1787.

On the death of the Duke of Cumberland in 1790, the then Prince of Wales was Grand Master, and in this capacity laid the foundation-stone of the late Covent Garden Theatre in 1806. The Duke of Kent was also initiated into the mysteries of Masonry.

The Grand Mastership continued to be vested in one of the male branches of the Royal Family until the death of the late Duke of Sussex.

The Queen (God bless her) is a Mason's daughter, and now the mother of a Mason, her eldest son, the Prince of Wales, having been initiated into the mysteries of Freemasonry, and since then, by the unanimous vote of Grand Lodge, invested with the rank of Past Grand Master of England. The Grand Mastership has been held since the death of the Duke of Sussex by the Right Honourable the Earl of Zetland for twenty-six years, who on account of advanced age has retired, and is now succeeded by the Right Honourable Earl de Grey and Ripon, who is endeared to the craft by his noble qualities and great abilities.

Having thus, I trust, satisfactorily traced Masonry through its various stages in Great Britain, I shall next make a few observations upon the oft-repeated question, "If the secrets of Masonry are replete with such advantage to mankind, why are they not divulged for the general good?" To this I would answer, were the privileges of Masonry to be indiscriminately dispensed, the purposes of the institution would not only be subverted, but our secrets, becoming familiar like other important matters, would lose their value, and sink into disregard. It is a weakness in human nature that men are generally more charmed with novelty than with the intrinsic value of things. Innumerable testimonies may be adduced to confirm this truth. Do we not find that the most wonderful operations of the Almighty, however beautiful, magnificent, and useful, are overlooked, because common and familiar? The sun rises and sets, the sea ebbs and flows, rivers glide along their channels, trees and plants vegetate, men and beasts act; yet these, being perpetu-

ally open to view, pass unnoticed. The most astonishing productions of nature on the same account escape observation, and excite no emotion, either in admiration of the great cause, or of gratitude for the blessing conferred. Even Virtue herself is not exempted from this unhappy bias in the human frame. Novelty influences all our actions. What is new, or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination and ensures a temporary admiration; while what is familiar, or easily attained, however noble or eminent, is sure to be disregarded by the giddy and the unthinking.

Did the *essence* of Masonry consist in the knowledge of particular secrets or peculiar forms, it might, indeed, be alleged that our pursuits were trifling and superficial. But this is not the case; they are only the keys to our treasure, and, having their use, are preserved; while from the recollection of the lessons which they inculcate, the well-informed Mason derives instruction: he draws them to a near in-

spection, views them through a proper medium, adverts to the circumstances which gave rise to them, and dwells upon the tenets they convey. Finding them replete with useful information, he prizes them as sacred ; and, being convinced of their propriety, estimates their value by their utility. Vain, therefore, is each idle surmise against the plan of our government. While the laws of the craft are properly supported, they will be proof against every attack. Men are not aware that by decrying any laudable institution they derogate from the dignity of human nature itself, and from that good order, and wise disposition of things, which the Almighty Author of the world has framed for the government of mankind, and established as the basis of the moral system. Friendship and social delights can never be the objects of reproach ; nor can that wisdom, which hoary time has sanctified, be a subject for ridicule. Whoever attempts to censure what he does not comprehend, degrades himself ; and the

generous heart will pity the mistakes of such ignorant presumption.

I now purpose to dwell more fully upon those excellent principles and teachings set forth for our guidance and example in our passage through life; but, first, I would say that the usages and established customs among Masons have ever corresponded with those of the ancient Egyptians, to which they bear affinity. Those philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philosophy under certain hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their Magi alone, who were bound by oath never to reveal them. Pythagoras seems to have established his system on a similar plan, and many other orders of a more recent date have copied their example. Masonry, however, is not only the most ancient, but the most moral institution that ever existed, as every character, figure, and emblem depicted in our

Lodges has a moral tendency, and serves to inculcate the practice of virtue in its genuine professors.

When we consider that the formation of man was the work of that Divine Being who created this beautiful system of the universe, and caused all nature to be under His supreme command, how ought we to magnify and adore His holy name for His goodness to the children of men! Before the Almighty was pleased to call this vast whole into existence, the elements and materials of the creation lay blended together without form or distinction; darkness was upon the face of the great deep, and the Spirit of God moved upon the surface of the waters; and, as a lesson to man, that things of moment should be done with due deliberation, the Almighty was pleased to be six days periodically in commanding it from chaos to perfection. The first instance of His supreme power was made manifest by commanding Light, and being pleased with this new operation, He gave it His sacred approbation, and

distinguished it by a name—the Light He called Day, and the darkness He called Night. In order to keep this new-framed matter within just limits, the second period was employed in laying the foundations of the heavens, which He called Firmament—designed to keep those waters which were within the clouds and those beneath them asunder. On the third period, He commanded those waters into due limits, on the retreat of which dry land appeared, which He called Earth ; and the gathering together of the mighty waters called He Seas. The earth being as yet irregular, barren, and uncultivated, God spake the word, and it was immediately covered with a beautiful carpet of grass, designed as pasture for the brute creation ; to which succeeded trees, shrubs, plants, and flowers in full growth, maturity, and perfection.

On the fourth period, those two grand luminaries, the Sun and Moon, were created—the Sun to rule the day, the Moon to govern the night ; and the sacred historian informs us, they were ordained for signs

and seasons, for days and years. The Almighty was also pleased to bespangle the etherial concave with a multitude of stars, that man, whom He intended to make, might contemplate thereon, and justly admire His majesty and glory. On the fifth period, He caused the waters to bring forth a variety of fish for our use; and in order to impress man with a reverential awe of His divine omnipotence, He created great whales, which, together with the other inhabitants of the deep, multiplied exceedingly, each after their kind. On the same period, He created the birds which fly in the air, that man might please both his eyes and ears, with some, for their beautiful plumage and uncommon instinct, and with others, for their melodious notes. On the sixth period, He created the beasts of the field and the reptiles which crawl upon the earth. And here we may plainly perceive the power, wisdom, and goodness of the Almighty Creator made manifest throughout the whole of His proceedings, by producing what effect He pleased without the

aid of natural causes ; such as giving light to the world before He had created the sun, and rendering the earth fruitful without the influence of the heavenly bodies. He did not create the beasts of the field until He had supplied them with sufficient herbage for their support ; neither did He create man until He had finished and furnished him with a dwelling and everything requisite for life and pleasure. Then, still more to dignify the works of His hands, He created man, who came into the world with greater splendour than any creature that had preceded him. They were made by a single command, for God spake the word and it was immediately done. But at the formation of man, we are told there was a consultation, for God said, let *us* make man. He was accordingly made out of the dust of the earth, the breath of life was breathed into his nostrils, and man became a living soul. Now, in this one creature was combined everything that was excellent throughout the whole of the creation. Such as the quality and sub-

stance of an animate being, the life of plants, the sense of beasts, and, above all, the understanding of angels, formed after the immediate image of God,—thereby intimating to him that integrity and uprightness should ever actuate him to adore his Divine Creator, who has so liberally bestowed upon him the faculty of speech, and further endowed him with that noble instinct called reason.

The Almighty, as His last and best gift to man, created woman ; under His forming hand the creature grew, manlike, though of a different sex ; so lovely fair, that what seemed fair in all the world before, now seemed mean, in her summed up, in her contained :—on she came, led by her heavenly Maker, though unseen, still guided by His voice, adorned with all that heaven could bestow to make her amiable ; grace was in her step, heaven in her eye, in every gesture, dignity and love.

The Almighty having finished His six days' work, rested on the seventh, blessed, hallowed, and sanctified it, thereby teach-

ing man a useful lesson, to work six days industriously for the support of himself and family, but strictly commanding him to rest upon the seventh, the better to enable him to contemplate the wonderful works of the Creation, and to adore Him as his Creator ; to go into His sanctuaries, and to offer up praises and thanksgivings for life and every blessing he so amply enjoys at His all-bountiful hands.

Whenever we contemplate the wonderful works of the Almighty, how ready and cheerful ought we to be to adore our Divine Creator, who has never left Himself without a living witness amongst men. From the earliest period of time we have been taught to believe in the existence of a Deity ! We read of Abel bringing a more acceptable offering to the Lord than his brother Cain ; of Enoch walking with God ; of Noah being a just and upright man in his day and generation, and a teacher of righteousness ; of Jacob wrestling with an angel, prevailing, and thereby obtaining for himself and posterity a bless-

ing of the Lord; but we never hear or read of any place being set apart for the public solemnisation of divine worship, until after the happy deliverance of the children of Israel from their Egyptian bondage, which it pleased the Almighty to effect with a high hand and an outstretched arm, under the conduct of His faithful servant Moses, according to a promise made to our forefather Abraham, that He would make of his seed a great and mighty people, even as the stars of heaven for number, or the sands of the sea-shore for multitude. And as they were about to possess the gates of their enemies, and to inherit the promised land, Moses caused a tent or tabernacle to be erected in the wilderness, which, by God's special command, was situate due east and west, for Moses did all things according to a pattern shown him by the Lord on Mount Sinai. This tent or tabernacle afterwards served as a ground plan, with respect to situation, for that magnificent temple built at Jerusalem by that wise and mighty prince, King Solomon,

whose regal splendour and unparalleled lustre far transcends our ideas, and is also a good and sufficient reason why all places of divine worship are, or ought to be, situate due east and west. And in the history of man there are few things more remarkable, than that Masonry and civilisation, like twin sisters, have gone hand in hand. The orders in architecture have marked their growth and progress. Dark, dreary, and comfortless were those days when Masonry had not laid a line, or extended her compasses. The race of mankind, in full possession of wild and savage liberty, mutually afraid of, and offending each other, hid themselves in thickets of the wood, in dens and caverns of the earth. In those poor recesses and gloomy solitudes Masonry found them, and our Almighty Creator, pitying their forlorn and destitute situation, instructed them to build houses for their ease, comfort, and defence. We find that when the rigour of seasons obliged men to contrive shelter from the inclemency of the weather, they planted

trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom, are said to have suggested the idea of the base and capital of pillars ; and from this simple hint originally proceeded the more improved art of architecture. The first regular buildings which they erected were of the Rustic or Tuscan order, a plain but artless imitation of simple nature. Its column is seven diameters high ; its capital, base, and entablature have neither mouldings nor ornaments ; yet there is a peculiar beauty in its simplicity which adds to its value, and renders it fit to be used in structures where the rich or more delicate orders might be deemed superfluous. Yet, rough and inelegant as the Tuscan buildings were, they had this salutary effect, that, by congregating mankind together, they led the way to new improvements in arts and civilisation ; for, as the hardest bodies will polish by collision, so will the roughest manners by communion and intercourse. Thus by degrees they

lost their asperity and ruggedness, and, from a fierce and barbarous nature, insensibly became mild. Masonry beheld and gloried in the change, and as their minds softened and expanded, showed them new lights, and conducted them to new improvements, so that the Tuscan buildings pleased no more. They aimed at something more dignified and noble, and taking their ideas of symmetry from the human form, adopted that as their model. This gave rise to the Doric order ; its column is eight diameters high ; it has no ornaments except mouldings on either base or capital ; the frieze is distinguished by triglyphs and metopes, and the triglyphs compose the ornaments of the frieze. The composition of this order is both grand and noble, and is therefore chiefly used in warlike structures where strength, and a noble but rough simplicity, are required. At this era their buildings, although admirably calculated for strength and convenience, wanted something in grace and elegance to captivate the eye, and give

them an aspect more worthy the appellation of scientific productions, which a continual observation of the softer sex supplied for the eye that is charmed with symmetry, must be conscious of woman's elegance and beauty. This gave rise to the Ionic order, which is nine diameters high; its capital is adorned with volutes, and its cornice has denticles. History informs us that the famous temple of Diana at Ephesus, which was upwards of two hundred years in building, was composed of this order. Both grace and ingenuity are displayed in the invention of this pillar, which is formed after the model of a beautiful young woman attiring her hair, as a contrast to the Doric, which represents a strong robust man. Thus the human genius began to bud; the leaf and flower ripening to perfection produced the fairest and finest fruits; every liberal art, every ingenious science which could civilise, refine, and exalt mankind. Then it was Masonry put on her richest robes, and decked herself in her most gorgeous appa-

rel. At this time a new capital was invented at Corinth by Callimachus, which is deemed the richest of the five, and a masterpiece of art. This gave rise to the Corinthian order; its column is ten diameters high; its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. Callimachus is said to have taken the hint of the capital of this pillar from the following remarkable circumstance:—Accidentally passing the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root, having been left there by her nurse. As the leaves grew up they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downwards. Callimachus, struck with the object, set about imitating the figure. The vase of the capital he made to represent the basket, the abacus the tile, and the volutes the bending leaves. This order is chiefly used in stately and superb structures. Yet, not content with this uttermost production of

her own powers, Masonry held forth her torch and illuminated the whole circle of Arts and Sciences, which caused the Romans to go still further, and gave rise to the Composite, so named from being composed of parts of the other orders. It has the two rows of leaves of the Corinthian, the volutes of the Ionic, and the quarter round of the Tuscan and Doric orders. Its column is ten diameters high, and its cornice has denticles or modillions. It is principally used in structures where grace, elegance, and beauty are combined. Painting and sculpture strained every nerve to decorate and adorn those buildings fair Science had raised, while the curious hand designed the tapestry and furniture, beautifying and adorning them with Music, Eloquence, Poetry, Virtue, Honour, Mercy, Faith, Hope, Charity, Temperance, Fortitude, Prudence, Justice, and many other Masonic emblems, but none shone with greater splendour than Brotherly Love, Relief, and Truth. As by the exercise of Brotherly love we are taught to regard

the whole human species as one family, the high, low, rich, and poor, all created by the same Almighty Parent, and sent into the world for the mutual aid, support, and protection of each other. On this grand principle Freemasonry unites men of every country, sect, and opinion, and thereby cultivates a true and sincere friendship amongst those who otherwise might have remained at a perpetual distance. To relieve the distressed is a duty incumbent on every man ; hence, to soothe the unhappy, to sympathise with the unfortunate, compassionate their miseries, and restore peace to the troubled mind, is the first aim we should have in view. Truth is a divine attribute, and the foundation of every Masonic virtue, to be good men and true, is the first lesson we are taught at our initiation. Thus hypocrisy and deceit are (or ought to be) unknown amongst us ; sincerity and plain dealing our distinguishing characteristics, while the heart and tongue join in promoting the welfare and prosperity of our fellow-creatures. Before

we proceed further in the remarks on this subject, and illustrations of the virtues inculcated in the minds of all good Masons, with some further observations upon the liberal arts and sciences, it may be well to give the charge or exhortation delivered to a Freemason upon his admission into the order, as it may tend to show what is required of every one who joins the institution, and clearly demonstrates to the world in general that the principles of Masonry are pure, and its requirements just.

The charge is as follows :—

“ Allow me to congratulate you on being admitted a member of our ancient and honourable institution. Ancient no doubt it is, as having existed from time immemorial ; and honourable it must be acknowledged to be, because, by a natural tendency, it conduces to make all those honourable who are strictly obedient to its precepts. Indeed, no institution can boast a more solid foundation than that on which Freemasonry rests—*The practice*

of social and moral virtue ; and to so high an eminence has its credit been advanced, that in every age monarchs themselves have become the promoters of the art, have not thought it derogatory to their dignity to exchange the sceptre for the trowel, have patronised our mysteries, and even joined in our assemblies.

“As a Mason, I would first recommend to your most serious contemplation the volume of the Sacred Law ; charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. Therein you will be taught the important duties you owe to God, to your neighbour, and to yourself. *To God*, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator ; by imploring His aid on all your lawful undertakings, and by looking up to Him in every emergency for comfort and support. *To your neighbour*, by acting with him upon the square ; by rendering him every kind office which justice or

mercy may require ; by relieving his distress, and soothing his afflictions, and by doing to him, as, in similar cases, you would wish he should do to you. And *to yourself*, by such a prudent and well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exert the talents wherewith God has blest you, as well to His glory, as to the welfare of your fellow-creatures.

"As a citizen of the world, I am next to enjoin you to be exemplary in the discharge of your *civil* duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society ; by paying due obedience to the laws of any state which may for a time become the place of your residence, or afford you its protection ; and, above all, by never losing sight of the allegiance due to the sovereign of your native land ; ever remembering that Nature has implanted in your breast a sacred and

indissoluble attachment to that country from which you derived your birth and infant nature.

“*As an individual*, I am further to recommend the practice of every domestic as well as public virtue. Let *Prudence* direct you! *Temperance* chasten you! *Fortitude* support you! and *Justice* be the guide of all your actions. Be especially careful to maintain, in their fullest splendour, those truly Masonic ornaments, doubtless often felt and practised by you, *Benevolence* and *Charity*.

“Still, however, as a Mason, there are other excellencies of character to which your attention may be peculiarly and forcibly directed. Among the foremost of these are, *Secrecy*, *Fidelity*, and *Obedience*.

“*Secrecy* may be said to consist in an inviolable adherence to that portion of our duty wherein we are taught never improperly to reveal any of our Masonic secrets, and cautiously to shun all occasions which might inadvertently lead you so to do.

“ Your *Fidelity* must be exemplified by a strict observance of the constitutions of the fraternity ; by adhering to the ancient landmarks of the order ; by never attempting to extort, or otherwise unduly obtain, the secrets of a superior degree, and by refraining to recommend any one to a participation of our secrets, unless you have strong grounds to believe that, by a similar fidelity, he will ultimately reflect honour on our choice.

“ So must your *Obedience* be proved by a close conformity to our laws and regulations ; by prompt attention to all signs and summonses ; by modest and correct demeanour whilst in the Lodge ; by abstaining from every topic of religious or political discussion ; by ready acquiescence in all votes and resolutions duly passed by the brethren, and by perfect submission to the Master and his Wardens, whilst acting in the discharge of their respective offices.

“ And, as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to become

at once respectable in your rank of life ; useful to mankind, and an ornament to the society of which you have this day been admitted a member ; that you would more especially devote your leisure hours to the study of such of the liberal arts and sciences as may lie within the compass of your attainment ; and that, without neglecting the ordinary duties of your station, you would consider yourself called upon to make a daily advancement in Masonic knowledge. And by minutely studying, and faithfully practising out of the Lodge those excellent moral principles you are taught in it, I doubt not you will duly appreciate the excellence of Freemasonry, and imprint indelibly on your mind the sacred dictates of *Truth*, of *Honour*, and of *Virtue* !”

Having thus shown what is expected of, and recommended to, every one who joins our institution, I shall next make some few observations upon the principal virtues advocated by our society.

FAITH is the foundation of justice, the

bond of amity, and the chief support of civil society. We live and walk by faith ; by it we have a continual hope and acknowledgment of a Supreme Being ; are justified, accepted, and finally received. A true and sincere faith is the evidence of things not seen, the substance of those hoped for. This, well maintained and answered, will bring us to those blessed mansions where we shall be eternally happy with God, the Creator of the universe.

HOPE is an anchor of the soul, both sure and stedfast, and entereth into that within the veil. Then let a firm reliance on the Almighty's truthfulness ever animate our ideas, and teach us to fix our desires within the limits of His blessed promises ; so shall success attend us. If we believe a thing impossible, our own despondency may render it so ; but he who perseveres in a just cause will ultimately overcome all difficulties.

CHARITY, ever lovely in itself, is the brightest gem which can adorn the human

mind ; it is the best test and surest proof of the sincerity of our religion. Benevolence, rendered by heaven-born charity, is an honour to the nation whence it springs, is nourished and cherished. Happy is the man who has sown in his breast the seeds of true benevolence. He envies not his neighbour, believes not a tale when reported by a slanderer. He forgives the injuries of men, and endeavours to blot them from his recollection. Then let us ever be ready to listen to him who claims our assistance, and from him who is in want let us not withhold a liberal hand ; so shall a heartfelt satisfaction reward our labours, and the produce of Love and Charity most assuredly follow.

TEMPERANCE is that due restraint of our passions and affections which renders the body tame and governable, and relieves the mind from the allurements of vice. This virtue ought to be the constant practice of every one, as they are thereby taught to avoid excess, or the contracting of any vicious or licentious habits which

might render the close of their days miserable and unhappy.

FORTITUDE is that noble and steady purpose of the soul equally distant from rashness or cowardice. It enables a man to undergo any labour, pain, danger, or difficulty, when thought necessary, or deemed prudentially expedient for the well-being of his immortal soul.

PRUDENCE teaches us to regulate our lives and actions by the dictates of right reason, and is that habit of mind by which men wisely judge, and prudentially determine on all things relative to their temporal and eternal happiness.

JUSTICE is that station or boundary of right which teaches us to render to every man his just due, and that without distinction. This virtue is not only consistent with divine and moral law, but is likewise the standard and cement of civil society. Without the exercise of this virtue, universal confusion would ensue, lawless force would overcome the principles of equity, and social intercourse no longer exist.

VIRTUE is the highest exercise and improvement of reason ; the integrity, harmony, and just balance of affection ; the health, strength, and beauty of the soul. The perfection of virtue is to give reason, that noble faculty, its full scope ; to obey the dictates of conscience with alacrity, the public with justice, the private with temperance, and the whole of them with prudence ; that is, in a due proportion to each other, with a calm and diffusive benevolence, to love and adore God with an unrivalled and disinterested affection, and to acquiesce in all the wise dispensations of Divine Providence with a cheerful resignation. Every approach towards this standard is a step towards perfection and happiness, and a deviation therefrom tends to vice and misery.

In reading the history of ancient Rome, we find the Consul Marcellus intended to erect a temple to be dedicated to Virtue and Honour, but being at the time prevented from carrying his scheme into execution, he afterwards altered his plan, and

built two temples contiguous to each other, but so situated that the only avenue to the Temple of Honour was through that of Virtue; thereby leaving an elegant moral to posterity, that the only direct road to honour was through virtue.

HONOUR is the most manly and dignified sentiment or impulse of the soul which virtue can inspire. The actions of all good men are regulated by honour, inasmuch as it renders unnecessary the forms that are found requisite to bind those who are destitute of this refined principle. It is also the highest incentive to the performance of the most heroic and disinterested actions, as it implies the united sentiments of faith, truth, and justice, carried by an enlightened mind far beyond the moral obligations which the laws of the land require, or can punish the violation of. Honour, although a different principle from religion, is that which produces the same effect; for the lines of action, although differently drawn and variously extended, terminate in the same

point. Religion embraces virtue as it is enjoined by the laws of God ; honour as it is graceful and ornamental to human nature. The religious man fears, but the man of honour scorns to do an ill act, the one considering vice as beneath him, the other as offensive to the Deity ; the one as unbecoming the other as that which is strictly forbidden. Thus honour may be justly deemed the noblest branch that can spring from the glorious stock of virtue, for a man of honour will not content himself with a literal discharge of his duty as a man and a citizen, but exalts and dignifies it to magnanimity,—he gives where he might with propriety refuse, and forgives where he might with strict justice resent ; ever deeming it more honourable to forgive than to resent an injury.

MERCY is a refined virtue held sacred by all good minds. If possessed by the monarch, it adds a brilliancy to every gem that adorns his crown ; it gives glory to his ministers, and an unceasing freshness to the wreath which decks the warrior's brow.

It is the companion of true honour, and the ameliorator of justice, on whose bench when enthroned, she interposes a shield of defence on behalf of the victim, impenetrable to the sword. For as the vernal showers descend from heaven to enliven and invigorate the whole vegetable system, so mercy, resting on the heart of man, when its vital fluids are condensed by rancour and revenge, by its exhilarating warmth, returns perverse nature to its original source, in purer streams. It is the chief attribute of that Deity, on whom the best, as well as the wisest of us, must rest his hopes and dependencies. It is a duty we even owe to our enemies. To show mercy and forgiveness, is highly pleasing in the sight of our great Creator, who has said, "Blessed are the merciful, for they shall obtain mercy," not only in this transitory life, but at the final day of retribution, when, arraigned at His tribunal, and the actions of our mortal lives unfolded to view, although His justice may demand the fiat, we hope

and trust His mercy will avert the awful doom.

Having proceeded thus far, I shall conclude by making some short observations upon the seven liberal Arts and Sciences—viz., Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy.

Grammar teaches the proper arrangement of words according to the idiom or dialect of any particular country or people, and is that excellency of pronunciation which enables us to speak or write a language with accuracy and precision, agreeably to reason, autography, and the strict rules of literature.

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance, wisely contriving to captivate the hearer by force of argument and beauty of expression, whether it be to entreat, exhort, admonish, or applaud.

Logic teaches us to guide our reason discretionally in the general knowledge of

things, and directs our inquiries after truth, as well for our own improvement, as for the instruction of others. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted. In it are employed the faculties of conceiving, reasoning, judging, and disposing, all of which are naturally led on from one gradation to another, until the point in question is finally determined.

Arithmetic treats of the powers and properties of numbers which are variously effected by letters, figures, tables, and instruments. By this art, reasons and demonstrations are given for finding out any particular number, whose relation or affinity to others is already known and determined.

Geometry treats of the powers and properties of magnitude in general, where length, breadth, and thickness, are separately and collectively considered. By this science the architect is enabled to construct his plans, the general to arrange his army,

the engineer to mark out the ground for the intended encampment, the geographer to give us the dimensions of the world, delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations and calculate the divisions of time, years, and cycles; in fine, Geometry is the foundation of architecture, and the root of mathematics. By Geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we may discover how the planets move in their various orbits, and mathematically demonstrate their various revolutions. By it we can rationally account for the return of seasons, and the beautiful and mixed variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all formed by the same Divine Artist, which roll through this vast expanse, and are all conducted by the same unerring laws of Nature. Then, while such objects engage our attention, how

ought we to improve, and with what grand ideas ought such knowledge to fill our minds. It was a survey of Nature, and an observation of her beautiful proportions, first induced man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, having been improved by time and experience, have produced those stupendous works of art, which have been the admiration of every age. It may be here interesting to observe that Geometry was first founded as a science at Alexandria in Egypt. The river Nile, annually overflowing its banks, caused the inhabitants to retire to the mountainous parts of the country. When the waters had subsided they returned to their former habitations; but the rapidity of the floods having frequently washed away their landmarks, caused grievous disputes among them, which often terminated in civil war. They, hearing of a Lodge of Freemasons held at Alexandria

in Egypt (the capital of their country), over which Euclid presided, a deputation of the inhabitants repaired thither, and laid their grievances before him. He, with the assistance of his wardens and brethren, gathered together the scattered elements of Geometry, arranged, digested, and brought them into due form, such as was practised by most nations in those days, but are better known in the present by the use of fluxions, conic sections, and other modern improvements. By the science of Geometry he taught the Egyptians to measure and ascertain their different districts of land, thereby putting an end to their disputes, and terminating their civil wars.

Music teaches the art of forming concords, so as to produce a delightful harmony by a mathematical and proportionate arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, has been reduced to a demonstrative science with respect to tones and intervals of sounds; it inquires into the nature of

concord and discords, and is never heard to greater advantage than in singing the praises of our Almighty Creator.

Astronomy is that exalted science which enables the contemplative mind to soar aloft, and read the power, wisdom, and goodness of the Omnipotent Ruler of the universe in those sacred pages, the celestial hemisphere. How nobly illustrative of a Supreme Being is the celestial hemisphere; it speaks to the whole creation, for there is no tongue so barbarous but its language is understood, or nation so distant, but its voice is heard amongst them. Assisted by astronomy, we are enabled to ascertain the laws which govern the heavenly bodies and by which their motions are directed, investigate the power by which they move in their orbits, discover their size, determine their distance, explain their various phenomena, and correct the fallacy of the senses by the light of truth. Can anything be more wonderful than these observations? Yes! there are scenes far more distant; truths far more stupendous; for as there is

no end to the Almighty Creator's goodness, so can no imagination set limits to His all-creative hand. Could we soar beyond the moon, pass through the whole planetary choir, wing our way to the highest apparent star, and take our stand upon the loftiest pinnacle of heaven, we should there see other skies expanding, other suns darting their inexhaustible beams of light, other, perhaps nobler worlds established in unknown profusion, throughout the endless dimensions of space. Nor does the dominion of the all-creative Jehovah terminate here, for even at the end of this vast tour, we should find ourselves no farther advanced than the suburbs of the creation, only on the frontiers of the great Jehovah's kingdom. Then what an august idea must astronomy afford its observers. It figuratively represents thousands of worlds, placed at immense distances from each other, yet arranged in most beauteous order, with ten thousand times ten thousand planets in rapid motion, yet calm and serene, invariably keeping those bounds

the great Lawgiver first prescribed, and those worlds peopled perhaps by myriads of intelligent beings, candidates like ourselves for the dominions of bliss, and capable of an endless progression of felicity and glory. Then, while such wisdom, strength, and beauty are displayed throughout the Creation, how great, glorious, wonderful, and worthy of admiration must He be who rules and governs the whole.

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